judged before the Court, in the capital, because the offender has refused to follow the way of persuasion, he has "mocked the family love" (a yalile bushaka). Such misdemeanours are very frequent in the life of the village. Most of the Natives bear philosophically with these annoyances. Should some one, however, be really ill-natured, and wear out their patience (wa ku karata), he will be forced to build a hut for himself, alone, outside the village. If the damage is done by *children*, if they have stolen sweet potatoes, as we have seen, the wronged proprietor gives them a good thrashing but does not claim a fine. Occasionally the headman himself thrashes them in presence of their father, and the father will say to them: "You see the numzane will beat you if you are not good." Children who mock at cripples are also severely beaten by him, all the more so as, in this case, the offended party has the right of claiming a fine.

3) The headman also possesses *authority over his younger brothers and his children*. He can even confiscate their money if one of them is addicted to drinking and ruins his property. However his authority in this respect must not be overstepped, and the headman must take care how he exercises it, as it is based more or less on sufferance. The younger brothers, for instance, maintain the right of making contracts, especially lobola contracts. Should the numzane restrict their liberty too much, they will leave him and found their own villages. A successful headman is he who knows how to keep the whole family together to the general satisfaction.

4) The headman has also the right of imposing *statute labour*, especially when the oxen kraal must be rebuilt, or when the weeds must be removed from the hubo ; he sends his young men to do the work. But he must not exact too much from his people or forget to feast them with beer or with meat when the work is finished.

5) Lastly the headman *presides over all the discussions* which take place in the village. He is the master of the hubo. The discussion can be conducted in three different places ; when it deals with a secret matter, the men go *inside the hut* : they debate the matter indoors (ba bulabula ndlwen). Private questions

643 651 In the Northern clans it seems that these payments in kind called *shirwalo* (carrying of beer, from ku rwala, to carry), are expected from all those who are not hunters and bring no meat to the capital.

643 651 204 825 2. The right of the chief *over wild beasts killed in hunting* is not the same for all game. Rhinoceros is not taxed ; it is even taboo to bring its meat to the chief. On the contrary when a man has killed a wild buffalo, an elan, a giraffe or an antelope, he must first cut some joints for the chief. If it is a panther or a lion, he must give up the skin ; if an elephant, the tusk which scratched the soil when it fell belongs to the chief ; it is "the tusk of the soil," and the chief is "the soil." The other tusk is for the hunter (ndlayi). In the Maputju country, it was even forbidden to kill elephants. Ngwanazi, the chief who was deported in 1896, had reserved the monopoly of elephant hunting for himself and his warriors. The hippopotamus is taxed more heavily than any other beast. The hunter who has succeeded in killing one has not the right of cutting it open. Should he do so, it would be considered a serious offence. He might be put to death. (Mankhelu.) He must at once send word to the capital, and the men of the Court will come immediately and cut up the animal, taking half the joints to the chief. As for the crocodile, it must also be opened by the men of the Court, because it contains many things such as marvellous stones used in magic, and bracelets of the women whom it has devoured. The chief appropriates what he pleases amongst these objects.

643 466 3. *Statute labour* is one of the main revenues of the royal kraal. In some cases, subjects must come to the capital, led by their sub-chiefs, and till a field for the chief or rather for the queen who has been bought with the nation's money. In Nondwane, which is a large country, each of the sub-clans must till a field for the wives of the chief in its own territory. For instance, in each of the districts of Mapulangu, Bandi, Manuel, Maghebeza, Malwan, Hlangunyingin, the chief Mubvesha possessed a royal field which his subjects weeded and harvested every year, and the sub-chief Habele, who was in charge of those districts, had to gather the mealies and carry them to the capital. This official tilling is done

643 in the form of a *djimo*. (See Part IV.) Moreover the young
766 men are always at the disposal of the chief to clean his public square, build his huts, repair the thatched roofs of the royal kraal and organise hunting expeditions for him.

643 4. But the greater part of the royal revenue consists now in
651 *money* which the chief receives from his subjects. Mubvesha taxes each village a sum of 500 reis besides the regular basket of mealies. At the end of the bukanye feast, each village must send him another 500 reis to notify him that the feast is ended. When a young man returns from Johannesburg having made enough money to lobola a wife, he must leave £ 1.10.0 in the hands of the chief. The latter also recruits boys whom he sends to the recruiting agents, getting as much as £ 1 or £ 1.10.0 per head. When a sub-chief dies, his people inform the paramount chief of his death, bringing a sum of money (1500 reis). The chief, however, does not receive any portion of the inheritance in the case of a death. There is no taxation on the succession.

643 5. A great deal of money comes into the hands of the chief
651 *owing to fines which he imposes* when acting as supreme judge.
681 When a plaintiff brings a case and the culprit is condemned to pay him £ 25, Mubvesha keeps £ 10 for himself ; he retains £ 5 if the fine is £ 10.

643 Sub-chiefs do not tax their subjects as a rule. They must
631 bring to their superior all the products of taxation. They do
651 not "eat" anything. But in some cases the chief gives them a part of it. Thus Habele, sub-chief of Rikatla, used to "eat" half of the taxes brought to him by young men coming back from Johannesburg.

V. *Dangers and difficulties of the Chieftainship.*

643 Endowed with supernatural power which he owes to his magical
654 medicines, feared and sometimes loved by his subjects, with plenty to eat and richer than any of his people, who readily consent to be taxed, the chief occupies an enviable position. The chieftainship (buhosi), therefore, is very much sought after and no

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CHAPTER III

The Court and Tribunal.

644 Although Royalty makes but little display amongst the Ba-Ronga, still each chief is the centre of a court of more or less brilliancy.

A. THE VILLAGE OF THE CHIEF.

644 466 The village in which he resides is not called *muti* (as is the case with the ordinary hamlets of his subjects), but *ntsindja*, that is "the capital." It is generally larger than the ordinary villages, is built by the young men of the tribe, after the marriage of the chief, and is also kept in repair by them, one of their principal duties being to keep the public square in a state of constant cleanliness and to weed it at certain seasons of the year.

644 One of my countrymen, Dr. J. de Montmollin, visited the capital of the Tembe clan in July 1900 and took some interesting photographs of it. The whole village was surrounded by a high and thorny circular fence, much stronger than is the case with ordinary kraals. The inside of the fence was divided into two parts ; the front part, to which the main entrance gave access, and the back part with the huts of the queens. The front part was the square (hubo and bandla) with shady trees, under which visitors were sitting ; there was only one hut on it, on the left side near the fence ; the back part comprised the huts of the queens, which were separated from the square by a high wall of reeds, carefully built, and in which only a few narrow entrances were left. The traveller was told that access to this kind of gynecium was taboo for all

177 lobola money. But they learn to spend money on other things, and
461 those who are converts to Christianity become regular purchasers of
637 clothing, of better food, of books. The high taxation to which they are subjected also forces them to work. As long as this does not exceed a reasonable limit, and as long as the State causes the Native community to benefit by the high taxes levied on it, it is justifiable although this way of enforcing labour is not so normally healthy as the creation of
241 new wants (1). Another powerful influence which tends to make men
177 work more and to relieve women from the toil of tilling the fields, is
412 this. Wishing to make money by selling grain, the Natives are begin-
262 ning to clear larger fields than before, and we note with pleasure that they have adopted the use of the plough instead of the hoe in a great many quarters. The consequence of this change is that the men now do

266 (1) Another means has been used to obtain the same result, i. e. compulsory labour
6 (in Thonga *shibalu*). It is not at all my intention to treat this important but delicate
177 subject here. The League of Nations created in 1924 a special Slavery Commission
46 which has very ably and fully discussed the whole subject. These discussions have resulted in a Convention which was adopted by the Assembly of 1926; art. 5, which deals with forced labour, runs as follows:

The High Contracting Parties recognise that recourse to compulsory or forced labour may have grave consequences and undertake, each in respect of the territories placed under its sovereignty, jurisdiction, protection, suzerainty or tutelage, to take all necessary measures to prevent compulsory or forced labour from developing into conditions analogous to slavery.

It is agreed that:

(1) Subject to the transitional provisions laid down in paragraph (2) below, compulsory or forced labour may only be exacted for public purposes.

(2) In territories in which compulsory or forced labour for other than public purposes still survives, the High Contracting Parties shall endeavour progressively and as soon as possible to put an end to the practice. So long as such forced or compulsory labour exists, this labour shall invariably be of an exceptional character, shall always receive adequate remuneration, and shall not involve the removal of the labourers from their usual place of residence.

(3) In all cases, the responsibility for any recourse to compulsory or forced labour shall rest with the competent central authorities of the territory concerned.

The League of Nations has thus established the general principles, and nearly thirty States have already signed the Convention; amongst these we note with pleasure Great Britain and Portugal. Now the question has been transferred to the International Labour Office, which must deal with the application of the Convention. A special Committee of experts has been elected and it is hoped that it will fix general principles for Coloured Labour, which shall be submitted to the General Labour Conference in a not distant future.

I am glad to add that the Portuguese Government has recently issued a decree (N° 12.533) which has been published in the *Bolletim official de Moçambique*, November 1926, and which contains the following article (Art. 5. § unico): *Compulsory labour is only permitted when absolutely indispensable, for works of public interest and of undeniable urgency. This labour will be remunerated according to circumstances.*

misfortunes to a very melodious tune (No. 8) which I once heard in Rikatla repeated a dozen times by children's voices along the bushy paths. The words were in Zulu and were said to mean : 533 539

Stones are very hard to break
Far from home, in a foreign land.

The tune is so catching that it has become quite popular even in French Switzerland, where I have had the opportunity of singing it on many occasions.

Once when I was walking after sunset in the neighbourhood of a miserable village of two or three huts in Rikatla, I was attracted by a simple melody repeated again and again by a feminine voice. A young woman with a child on her shoulders and engaged in cooking her food was singing. She had just lost her father. Her husband was a very bad character ; she had been obliged to leave him and to take refuge in her father's village, and, lo, he had died ! Feeling lonely and abandoned by all her natural helpers, she was expressing her grief in a low tone by the following words sung to a tune full of sadness (No. 41).

Tatana a ndji siya	My father has left me !
Na ndji nga li na mumben !	And I had no other except him !
Ndji se psanga libalen	I remain alone on the earth !
Sha ndji ta ya kwini mbuu !	Where shall I go then, Alas !

I am afraid Bantu lyrics have more than once found occasion to celebrate the selfishness and *rudeness of the White race* ! I remember travelling through the desert with three Zoutpansberg colonists, and some of their black servants. The White masters were not exactly gentle with their boys. A road had to be cut through the bush and it was hard work to remove the stones, and to cut down the trees. The shambock was sometimes resorted to in order to stimulate the Natives. I once heard one of them, who had just been castigated, murmuring in a low tone his monotonous complaint, whilst chopping at a stem. I caught the following words : (Tune 9) 533 539 609 466

Ba hi shanisa !	They treat us badly !
Ba ku hi hlupa !	They are hard on us !
Ba nwa makhofi !	They drink their coffee !
Ba nga hi nyike !	And they give us none !